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Intelligentiis together with critical textual notes. This is followed by important philosophical excerpts from the philosopher's *Perspectiva*. Part II is the descriptive and critical portion of the work and after a biographical chapter discusses Witelo's smaller writings and the philosophy of the *de Intelligentiis* as well as its place in the history of philosophy. A short chapter is also given to the significance of *Perspectiva* in the history of philosophy.

LES ERREURS DE LA SCIENCE. Par L. C. E. Vial. Paris: Vial, 1908. Pp. 450. Price, 3 fr. 50.

This work is an exposition of a system of natural philosophy which attempts to unify all sciences by submitting them to the mechanical and contradictory principle of the "unit-couple," and to demonstrate by scientific testimony the part of man in creation, and the bond which unites him directly to the Creator, the life-principle and source of life. The first part deals in questions of mechanics and its relation to physiology proceeding likewise to the discussion of psychological questions. The second part deals with cosmic problems, defines the atom and describes the mechanism of electrolysis and radio-activity. It further discusses the nature of atmosphere, water, and earth and the parts they play in the author's cosmogonic conception.

COURNOT ET LA RENAISSANCE DU PROBABILISME AU XIX. SIÈCLE. Par F. Mentré. Paris: Rivière, 1908. Pp. 649. Price, 12 fr.

This work is recommended to the interest of the public both by the name of Cournot himself and the high value of the Library of Experimental Philosophy to which it belongs. The author here expounds the ruling ideas of Cournot's philosophy, his theory of order and chance, his "probabilistic" method, his philosophy of the sciences and his views on religion and ethics. The attempt has also been made to indicate the rise of these ideas and to characterize the range of their influence. The book is of a special value because Cournot's works have become inaccessible, and this volume contains the substance of his investigations.

Prof. C. J. Ball, of Oxford, has written a most learned and at the same time interesting article on "The Accadian Affinities of Chinese" in which he offers an irrefutable proof that the founders of the Babylonian civilization, the people of Sumer and Accad, furnished the materials from which the Chinese civilization has grown. He announces that his investigations will "convince the learned world of the truth of the theory that the Chinese writing had a Western origin, and that the Chinese language is the nearest living representative of the ancient Accadian. Already in 1871 Edkins could assert the probable consanguinity of the early Chinese with the 'Cushites' of Babylonia, and could state that 'many ancient customs point to a connection once existing between Western Asia and China.' That scholar, in fact, assumed, on the ground of resemblance in the principal elements of civilization, and altogether independently of the special considerations which are submitted in this paper, that the primitive Chinese were immigrants from the plain of the Euphrates, who entered their present country some five thousand years ago...

"Perhaps the first thing that strikes one in a comparison of the two

languages is the unusual number of common words. A few coincidences of sound would, of course, prove little or nothing, because such may be found in almost any pair of languages. The old Chinese *kot*, *kut*, is strangely like not only the Accadian *kud*, but also the English 'cut.' But while we may leave such correspondences, in cases where they are few and far between, to the diviners of the primeval speech, we can hardly do that in cases where the majority of words in both languages can be shown to be cognate or even identical. Number eliminates chance.

"Again, no argument for near kindred or identity can be based solely upon Accadian terms like *aba*, *ama*, as compared with the old Chinese *pa*, *ma*, 'father,' 'mother'; because such sounds may be paralleled from a multitude of tongues of every class and kind. The case, however, is different with such similarities as exist between the Accadian *sag* (*shag*), *zag*, 'head,' and the Chinese *sheu*, *sù*; between Acc. *shem*, *shab* (= *sham*), *shag*, *sha*, 'heart,' and Ch. *sām*, *sang*; between Acc. *shu*, 'hand,' and Ch. *sheu*, *shu*. Not much reflection is necessary to see that there must be a real connection between these common words, and that a fortuitous likeness of this kind is an improbable contingency. These coincidences, however, amount to hundreds, and practically exhaust the available vocabulary of Accadian."

Volume IV of the University of California Publications on Education consists of the second part of Millicent Washburn Shinn's *Notes on the Development of a Child*, treating in particular of "The Development of the Senses in the First Three Years of Children." The author's original data came from a journal of the development of a single child closely observed by her during the whole period of the record, but these data have been supplemented by the observations of others which in some points have become the basis of her conclusions more than her own record, because in these particulars her own notes were insufficient or because the facts had been already so well established that her particular observations could do little more than corroborate. Part One investigates the "Sensibility of the New Born" with regard to each of the senses; Part Two, the "Synthesis of Sense Experience"; Part Three, "Development in Discrimination and Interpretation."

It is customary at present to analyze the psychological disposition of philosophers, and religious leaders, and so a book by Jacob H. Kaplan on the *Psychology of Prophecy* (Philadelphia: Julius H. Greenstone, 1908), will be welcome. It is intended to be a study "of the prophetic mind as manifested by the ancient Hebrew prophets," the author being a Rabbi who handles his subject not only scientifically but also with reverence and discretion, and this makes the book more valuable.

Jonas Cohn, professor at the University of Freiberg, i. B., who has devoted much thought to the solution of the problem of infinitude, discusses in his recent book, *Voraussetzungen und Ziele des Erkennens* (Leipsic: Engelmann, 1908), the significance of logic as a basis of all philosophy. He proposes to expose the various fibers which connect logic organically with the several parts of philosophy.